

ple; and, if we are really in earnest, and exercising faith in the promises, I am persuaded that happier times will soon commence, and Zion once more put on her beautiful ornaments, and we shall again see poor sinners flocking to the standard of the cross. Whilst speaking of the duty of prayer, I am reminded of a subject which does not yet seem to interest Episcopalians as it ought. I mean the Monthly Concert of Prayer; which, although it awakens more interest than it used to, yet it does not appear to affect the pious as it ought to. In some cases, it seems to be considered as a matter which may be attended to or not, just as the individual chooses, without attaching to it any degree of responsibility on the part of Christians. No professor ought to be absent who can possibly attend, unless he be influenced by conscientious motives; but the hearts of the pious are often grieved, by the continued absence, from time to time, of those who profess to approve highly of these meetings, and yet who withhold their services, where they would be so highly important and useful. When Christian pastors and people come up with one heart and mind, "to the help of the Lord against the mighty," then will the cause of true religion eminently prevail; for God will give his holy spirit to those who ask him. May God bless these few feeble remarks, for his dear Son's sake. Amen.

H. M.

The foregoing remarks, will probably as well apply to other denominations of Christians, as it does to the Episcopalians. Self examination, as to our own conduct, and motives to action, occupies too little space of our time, and this truth, that much, very much time, is mispent, causes too little godly sorrow.

ST. LAWRENCE BAPTIST ASSOCIATION.

The sixteenth anniversary of this Association was held, as we see by the minutes, received last week, at Gouverneur, the 7th and 8th days of last month. Elder Palmer preached the introductory sermon, from Matt. x. 10, "The workman is worthy of his meat." Elder Beriah N. Leach was chosen Moderator, and R. S. Palmer, clerk. Embraced in this body of ministers, and 1212 members. Ninety-two were added by baptism the past year, and 61 by letter. Among the churches specially favoured with additions by baptism, are Malone and Chautauque. The next session is to be held at Potsdam. Elder Marshall preaches the introductory sermon, and Elder Leach is his substitute. —N. Y. Baptist Register.

BEAVER BAPTIST ASSOCIATION.

We have received the minutes of this association, and perceive that its twenty-first anniversary was held in the city of Pittsburgh, August 19, 20, and 21. The introductory sermon was preached by Br. James McAboy, from Matt. vi. 34. Br. Samuel Leach was chosen Moderator, and Br. West, clerk. There are in this body 18 churches, 4 ministers, and 663 members. The first church in Pittsburgh contains 150 members; the next in magnitude is that of Achior, Ohio, of 58 members; the next in magnitude is that of Achior, Ohio, of 58 members. Fifty-five were received by baptism, and 22 by letter the past year. The sentiments of Mr. Campbell have given some trouble to the churches in this quarter. The Circular Letter discusses the subject of Gospel faith, and very clearly shows that it is something more than the bare assent to the truth of a fact, supported by full testimony—that it is an exercise with which the Holy Spirit has to do. It comes indeed by hearing the word of God, but the hearing is an internal hearing of that call of God to which Paul alludes when he says, to them that are called, both Jews and Greeks, the preaching of Christ "is the power of God and the wisdom of God." The same apostle, in Gal. v. 22, 23, records it among the fruits of the Holy Spirit. The donation of \$100 from the Massachusetts Baptist Missionary Society is mentioned with gratitude. The cause of Sabbath schools is recommended to the favourable regard of the brethren. Preaching, prayer, and praise, were seriously attended to during the session. The next session is to be held with Unity Church, Mercer county, Pa.—ib.

CORTLAND BAPTIST ASSOCIATION.

The third anniversary of this association was held the 9th and 10th days of last month, with the first church in Marcellus. The introductory sermon was preached by Elder Thomas Purrington, from Ps. cxix. 18, "Open thou mine eyes, that I may behold wondrous things out of thy law." Br. Alfred Bennet, was chosen Moderator, and Br. Jesse B. Worden, clerk, and Br. E. W. Clark, assistant. This body contains 22 churches, 15 ministers, and 2494 members. The number added by baptism the past year is 266, and by letter 115. The churches favoured with special refreshings are Truxton, Homer Village, Scott, Virgil Village, and Marathon. The sermon the second day was delivered by Elder J. Peck from Rom. x. 1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." A collection was taken at the close of \$19.25. The session was of much interest and Christian enjoyment. The amount received for missions is \$353.97, \$201.40 of which is for domestic. The circular letter is on the subject of the evidences of our being subjects of the gracious influences of the Holy Spirit. Br. T. Purrington is to write the circular, and Br. B. W. Capron the corresponding letter for next year. The subject of temperance is particularly recommended to the attention of this body, and the friends of good order. The next session is to be held in Tully.—ib.

BURMAN MISSION.

The most devout thanksgivings are due to Almighty God for the continued successes granted to the labours of the Missionaries in this distant land. Letters by a late arrival assure us, that several new converts have been recently baptized and received into the church

at Maulmein, making the number who have been baptized at that station from January, 1828, to March, 1830, about 62. At Tavoy, where Mr. Boardman labours, there is a church of ten, seven of whom are of the inquiring people called Karens. In one of the villages of these people, the chief man has hopefully embraced the truth, and his influence is such as to give to the village a respect for the Lord's day, and in a degree, the cast of Christian manners. A seriousness prevails among them, which is highly pleasing. In Rangoon, there are twenty native converts, one of whom is an acceptable preacher. Moung Ing, a native labourer, we trust, will not be in vain.—Chris. Watchman.

From the Richmond Religious Herald.

MR. AND MRS. SKINNER, MISSIONARIES TO LIBERIA.

These Missionaries of the cross, about to sail for Liberia, to carry the light of revealed truth to benighted Africans, were set apart to the work on Monday evening last, the 4th inst. at the First Baptist Church in this city. The services were introduced by Elder James B. Taylor, who gave out an appropriate hymn and engaged in prayer. Elder John Kerr, then read, with explanatory remarks, Isaiah xxxv. and Psalm lxxii. after which, brother Skinner gave a succinct, but general and eloquent account of the course of Divine Providence, that had led himself and wife to select that field of labour. He stated that the memoirs of distinguished Missionaries, as Brainerd, Judson and others, had fired his soul with sympathy for the perishing heathen—that he had no desire to remain in a land, in which preachers are, by their multitude, enabled to devote their time to other work than the ministry—and that after a deliberate and prayerful survey of Greece, Burmah, Hindoostan, China, and the world, he had chosen Africa as the land in which to spend his earthly existence—and that he and his wife had shaken hands with their parents, brethren and friends, and all the blessings of civilization, no more to see the land of their fathers. The charge was delivered by Elder Eli Ball. Elder J. B. Jeter read the 10th chapter of Isaiah, and a copy of the Sacred Scriptures, was presented by Elder H. Keeling. Rev. J. A. Armstrong of the Presbyterian church, then made an eloquent address, in which he maintained that the spirit of Missions, is the spirit of the Gospel—that every Christian is, or ought to be, a Missionary—that these Missionaries were under no greater obligations to devote their lives, to the cause of Christ, than other Christians are—and that no one is a Christian who does not interest himself in the salvation of others. He then expressed a wish that the congregation might have an opportunity of testifying their love for this cause, by a collection, which amounted to fifty dollars. The services were concluded by singing by Elder Gilbert Mason.

From the Sabbath School Treasury.

REVIVAL IN WILLINGTON, CT.

Willington, Aug. 19, 1830.

Mr. Editor,—

The readers of the Sabbath School Treasury will undoubtedly be interested with an account of the late revival of religion in this town, and more particularly its influence on the Sabbath School cause. The Baptist Church in this place was organized in December 1823. The Sabbath School connected with it, was commenced about the time that I accepted the invitation to the pastoral office, a little more than a year ago. The revival began in the month of August. For a short time it was principally confined to adults. It then prevailed several weeks almost exclusively among the children in our Sabbath School. In November, four little girls, aged thirteen, ten, ten, and nine, were baptized upon a profession of their faith. The other children of the Sabbath School were present at the water side to witness the solemn scene; and as many as five or six of them were by that means awakened to a sense of their sinful state, and found no peace till they believed on the Lord Jesus Christ.—The oldest of these children was awakened by reading on the back of a Sabbath School ticket, the lines of Dr. Watts—

"Broad is the road that leads to death,
And thousands walk together there."

After reading, she began to reflect upon her own course, and was soon convinced that she was walking in the "road to death." She retired to pray, which she continued to do many times a day, till she obtained mercy, and felt assured that her feet were directed into the "narrow way" of wisdom. Another of the above four was awakened in the following manner: Her parents had never made a public profession of religion, though they had indulged a hope for several years. One day, after being visited by their pastor, who had faithfully endeavoured to lead them in the way of their duty, her father called his little family together, confessed his backslidings, took up his cross, and prayed for the first time in their presence. This prayer made such an impression on the mind of his daughter, that from that day she set her heart to seek the Lord, and soon after found peace in believing. Her parents, as well as herself, are now members of the church.

The work remained in the Sabbath School till about the middle of December, when it was again visible among the middle aged, and aged part of the congregation. Its progress was gradual till the 20th December, when it became more powerful in its influence than the oldest Christians recollected ever to have seen. It now prevailed in the Presbyterian church also, and very soon, in every neighbourhood in the town. Some of the youth in every district school, were the subjects of renewing grace.—In one school, the teacher and fifteen of his scholars, in the space of one week, were brought to rejoice in the truth. The children in this, and other schools, who were previously vain, and thoughtless about their souls, were now

delighted to have their instructor pray with them every day. In some of the schools, the children, instead of spending their intermission in play, met in some neighbouring house and employed the time in prayer, singing, and religious conversation. The revival continued through the winter and a part of the spring, since which it has mostly subsided. Since it commenced, fifty three of the youth and children belonging to our Sabbath School, have been baptized and added to the church. Thus far they have adorned their profession. The whole number added to the church is 116. By baptism, 102, and by letter, 14. The number added to the Presbyterian church, under the care of the Rev. Francis Wood, is forty eight. By profession, forty three, and by letter five. Of these twenty five belong to their Sabbath School. This makes no less than seventy eight Sabbath School scholars in this town, that have made a profession within eight months.

Our Sabbath school now contains one hundred and thirty youth and children. It was continued through the last winter. When I first proposed that measure, nearly all the teachers and friends thought that it was impracticable. It was therefore referred to the children, who unanimously voted to attend, if their teachers would. The sight of the whole school rising up from the impulse of their own feelings to vote for it, had such an influence upon the teachers, that they very cheerfully engaged to go on with their classes. So the experiment was made, and it succeeded beyond our expectations. You can imagine, Sir, more easily than I can describe, our present feelings when we look back to that decision, and then realize what wonders of grace were wrought in the school during the winter. We observe the Sabbath School concert on the 2d Monday in the month.

Yours respectfully,

S. S. MALLERY.

For the Christian Secretary.

"A TRIBUTE TO THE MEMORY OF THE PILGRIMS," &c. BY JOEL HAWES.

PASTOR OF THE FIRST CHURCH IN HARTFORD.

Mr. Editor,

In Lecture 2d. page 50, the author says, "In the year 1630, thirty three Churches were formed; and in the same number of succeeding years, eighty churches more rose into existence. All these were Congregational churches."

Again page 60,

"Let it be recollected, moreover, that for nearly a hundred years after the settlement of New England, there were very few of any denomination in the land, besides Congregationalists."

I do not know how to reconcile this with some facts presented by their own historians. Hannah Adams dates the rise of Congregationalism more than twenty years after the landing of the Pilgrims at Plymouth.

The Rev. Mr. Stone, one of the first pastors of the Church over which the Rev. Dr. Hawes now presides, defining Congregationalism, said, in 1659, "That it was a speaking Aristocracy, in the face of a silent Democracy." All the early ministers then, did not have the same exalted views of Congregationalism, as are given us in these Lectures.

In page 53, he says,

"Our fathers came here, smiting from under the rod of ecclesiastical domination."

Pity they were so soon inclined to make others smart, as they did the backs of Holmes and Painter, under the same rod. But more of this hereafter.

Page 54,

"In cases of difficulty, councils of neighbouring pastors and delegates from the churches, were called in to assist in the settlement of them; but their decisions were only advisory; having no binding authority over the parties concerned."

In this State, Churches were formed by order of the General Court, Councils appointed very frequently by the same authority, and when their decisions were sanctioned by the Legislature, were binding on ministers and churches concerning whom they were held.

Mr. Trumbull (Vol. 2, p. 88) says, "The inhabitants of Bolton, in May 1725, obtained liberty of the General Assembly, to form a Church." In the 7th Chapter of the 2d Vol. of his history, he gives an account of three or four councils in Guilford—such as I have named—councils to finally determine the cases, and even to levy and collect taxes to defray their expenses in holding them.

Other instances might be enumerated to shew that not only in this State, but in other parts of New England, these councils were more formidable, and their authority more binding than our respected author would seem to admit.

Ministers were dependant on them for their salaries, and Churches not only for the settlement, but the continuance of their pastors.

To dissent from the decisions of these advisory Councils, as they were called, was attended with disastrous consequences to the parties concerned.

In page 56, the Doctor says,

"In regard to Christians of other denominations, the Congregational Churches of New England act on the principle of open communion; making evidence of Christian character the only condition of fellowship."

Is this the fact, Mr. Editor? I do not ask whether Dr. H. believes they ought to act upon this principle: I do not ask if many of his ministering brethren believe it is a correct one. I know that many profess to believe in Mr. Hall's theory on this subject. But I do ask to be informed, where in New England, the Congregational church is located, that acts upon this theory? that requires, as the "only condition" of church "fellowship," evidence of Christian character?

I believe the Orthodox Congregational churches all act upon the principle that all those who come to the table of the Lord, should give evidence, not only of piety, but of having been baptized; in other words, the very same principles adopted by the Baptist Churches in New England.

* Trumbull's History, Vol. 1. page 308.

ciples adopted by the Baptist Churches in New England.

In page 61,

"The New Testament is a Republican book."

Are we thence to infer that all Congregationalists are Republicans? Though I attribute the blessings mentioned in the following paragraph (pages 62—64) to the love which the pilgrims bore to civil liberty, irrespective of their Congregationalism, I do think the author entitled to much credit for the very felicitous manner in which he has expressed himself.

This part of the Tribute to the Pilgrims, is really sublime and beautiful.

"These were the men who settled New England. They came here bearing in their bosoms the sacred love of liberty and religion; and ere they had left the little bark that had borne them across the ocean, they formed themselves 'into a civil body politic,' having for its basis this fundamental principle, that they should be ruled by the majority. Here is brought out the grand idea of a free, elective government. Here is the germ of that tree of liberty which now rears its lofty top to the heavens, spreading its branches over the length and breadth of our land and under whose shade twelve millions of freemen are reposing. The spirit of a free, civil and religious institutions, was in the breasts of our Pilgrim fathers. It was cherished and invigorated amidst the toils and sufferings which they endured in their native land. It nerved them with courage, and inspired them with hope and the persis of the deep and the trials of the wilderness; and prompted and guided their councils, in founding their churches and establishing a government on the principles of the purest republicanism. It was taught by them in the family, in the school, in the sanctuary, and in the hall of legislation. It breathed in their devotions, it animated their efforts, and sustained them in all their self-denials, and hardships and sufferings. It descended to their children in their successive generations, increasing constantly in vigour and strength, till it broke out in the revolutionary war, and was embodied in that excellent form of government, which, while it blesses with equal rights and privileges the millions of our own land, is sending forth a redeeming, emancipating influence among the more numerous millions of other lands, who are groaning under the yoke of oppression and tyranny.

When I think of this, the conviction of my own mind is irresistible, that no men were ever commissioned of heaven to perform a greater, or more noble work than the fathers of New England. They lived not for a day, but for all time and eternity; not for themselves, but for posterity and the world."

DELTA.

For the Christian Secretary.

Mr. Editor,—As I have heretofore attempted to direct the attention of your readers to some few verses, or hymns, frequently sung in our churches, I beg leave to suggest one idea further, though perhaps, of minor consequence than those mentioned.

We have many hymns in all our books, which contain the word *Archangels*, such as;

"Did archangels sing thy coming?"

"Did the shepherds learn their lays?"

34th Hymn in Dobells' Collection.

"Archangels leave their high abode,
And learn new mysteries here and tell;"

2 Hymn, 1 Book of Watts, and 18th Hymn in Dwight's Collection.

It would be needless to repeat instances of this kind, as the expression is heard also from most pulpits of all denominations, in prayer, preaching, and exhortation; and yet there is not to my knowledge the least authority for the word. It is certainly not used in the plural in the Bible, but on the contrary in every instance in which it is used in the singular number, it implies that it has no plural, because it is always used for the *Saviour*. Michael the archangel is mentioned in Jude 9th, and signifies "who is as God." In Rev. xii. 7, he appears to be king, or as the Jews consider him "Prince of the Angels." It cannot designate any created angel, because the meaning of the word will not admit such a signification, as it also signifies "Strong as God," and can apply to none but Christ, or the Holy Ghost. Lord Napier (a celebrated Scotch Mathematician and Philosopher,) imagined that the Holy Ghost, was here intended. In 1 Thessalonians iv. 6, the Syriac Version renders it *Prince of Angels*.

The word in this as well as other passages, is such, with the article *The*, as appears to put it beyond doubt, that there can be but one archangel. The word *Michael* is mentioned in Daniel x. 21, and xii. 1: but is here, as in all other passages in the Bible, one of the names of Jesus Christ, the *Archangel*, the *Prince of Peace*. So Philo the Jew styles "the Son of God," the *Archangel*. We read in the *Apocrypha* 11 Esdras iv. 36, of *Uriel*, the archangel, which furnishes no more authority for the use of the word, than the hymns mentioned above, because these Books afford not the least shadow of evidence of their inspiration, as has often been shown, but they were probably written long after the book of the Revelations, as the writer had evidently read the Revelations by many expressions he has taken from them. He made use of the word *Uriel* which he found in 2 Chronicles xiii. 2, (the name of a man) and the signification of the word being "light or fire from God;" it answered for the name of his imagined archangel. Jerome one of the Latin fathers of the Christian church says; "the two Books of Esdras are only to be regarded by such as delight in dreams, and there never was a Hebrew copy of either of them." It may therefore, I believe be boldly affirmed that there is no evidence whatever, and especially from the Bible, that there is more than one archangel; and good evidence that he is the Son of God. It is therefore highly improper, if not sinful, to use the plural of the word.

I do not pretend to introduce this as a new subject, but as one that deserves an attention, which it appears to me it does not receive. It is sometimes improperly used in the singular number. Watts (I believe it is) on Redemption has the line,

"The first archangel never saw
So much of God before."

This not only implies more than one, but if Christ is the archangel the idea is absurd.

If I am in an error, perhaps some of your correspondents, or "Onesimus from West Springfield," can set me right. I did not reply to his remarks in the Christian Secretary of Oct. 2d, because I conceived an article written

in the spirit with which that was evidently dictated, deserved nothing more than what Mr. Burchell in Goldsmith's Vicar of Wakefield sometimes said "Fudge." The idea, that cause great names, D.D's, &c. have advanced this or any other sentiment, does not affect me unless I can find some evidence from the circles of truth, that they are correct.

AMICUS.

For the Christian Secretary.

WORTHY OF IMITATION.

Mrs. B.—, of the Baptist Church, (Mr. Milford,) presented the Connecticut Baptist Convention, seven dollars, being the value of her gold beads, which she sold for the benefit of the Burman Mission. Her mind was brought to this measure from the reading of the memoirs of Mrs. Judson. How many would likewise, were they fully acquainted with the sufferings "for Christ's sake" of the truly devoted Missionary to Heathen lands.—Trumbull's Conn. Bapt. Convention.

Are there not many more that would imitate this worthy example, if the Memoirs, that affected this sister's heart, were more extensively circulated and read? The above is one instance among many others, of the fruitful impressions produced by the perusal of this work. It is to be feared that many have good, and feeling hearts, are content with only hearing the merits of this book spoken of by their Christian friends. They think perhaps, they have attained the substance of the memoirs, from the remarks and fine extracts that they have reached them. But should they read this attentively, they will find a spirit pervading that no ordinary pen or tongue can communicate. The spirit of one, that seemed to be in fellowship with his Master's sufferings. It does not make Missionaries of them, it makes them friends of Missions. Many might feel it a small tribute of self-denial, to convert their jewels into the means of salvation under God, and perhaps persuade their daughters to do likewise, by laying aside the wearing of gold, and ornamenting themselves with a "meek and quiet spirit, which is in the sight of God of great price." "For after manner in the old time, this holy woman who trusted in God, adorned herself with some time since, I had the pleasure of attending an interesting Minister's meeting, in the Western part of Massachusetts, at the close of which, the subject of the Burman Mission was presented in some of its interesting and affecting details. It was remarked in the text that it was not designed to take up a collection. But the hearts of the assembly seemed to soften at the recital; one after another, came forward, to lay upon the table free offering for that Mission. Among the number, one young Lady with tears took jewels from her ears and like the Eastern Magicians, when they beheld the young Jesus, she consecrated them to the service of Prince Emanuel. Now sir, are there not too many of these trappings of Heathenism still lingering (perhaps to them rather inconsiderately) about the ears and fingers, of many of our good sisters and their female connections, that would afford a much better material from which wherever their avails should be converted into Bibles, to be sent to those who are perishing for 'lack of vision.' Not less, falling in with a very large and respectable company, on board a Steam-boat, and taking at leisure for some observations, I noted Mrs. —, the wife, as I learnt, of the Rev. Mr. —, a very respectable Baptist Clergyman, of one of the large cities. I knew that we were not to worship the likeness of any image, to be found in Heaven or on earth. But *quod bibulum*. Some might query whether she was all respects proscribed as an object of worship for assuredly, her attire bore little resemblance to any thing on earth, and for ought Revelation informs us, to any thing in Heaven. Get a glimpse of her hand, (which was not too difficult,) I discovered no less than three or four different sized rings closely set there. Now considering these, together with their orb'd earrings, and the shining watch set that were suspended by a gold chain from her bosom, I was led to enquire whether her band, who possessed such acknowledged consequence in the desk, did not find some opportunity for the *ore rotundo* at home. Perhaps my readers will think I am severe upon the practice of making a vain show, but when the members suffers all of them suffer likewise. And is it not time to lay the axe at the root of these matters. The Bible, Tracts and Missionary Societies, frequently send the affecting appeal for more funds to sustain the Institutions of the Kingdom, and disperse the bread of life to the perishing. Many voluntary means are employed to usher in the Redeemer. Some of these means from necessity, operate upon a small scale—even men are gleaned from some that are poor, though "rich in faith." Such will perhaps, feel more happy communion with others, if they will not ape the blind devotees of fashion, and unnecessary "wearing of gold and costly apparel." Not merely costly apparel, but such as commends itself for little besides oddity or priority in the round of fashion. Our Missionary sisters of Burmah have sent over the tender and affectionate counsel to us on the duty, and if we carefully observe the simplicity of apparel recommended to the Church in apostolic days, shall we not have reason to claim with humility "O morsus! ah! morsus! degenerantium!" O our customs! Alas! degeneracy!

FAITH.—If this doctrine fall and perish, knowledge of every truth and religion will fall and perish with it. On the contrary, if this doctrine flourish, all good things will flourish; namely, true religion, the true worship of God, the glory of God, and a right knowledge of every thing which it becomes a Christian to know.—Luther.

received for this purpose held at the November mon Sch that such meeting; and other struction a mittee such the meeting The follo

"A la the Commu ters and the state, each other information wants of or and extend through the and visitor The Co

procure lectures; but tion or for interest and collection o sion on the templated i sing the appeal or retrograd state aroun

In our la sociation, in death, for family," re family."

BAPTIST its annual stant. Zion which we sh

We learn Vermont the Baptist He has been station.

A NEW On Wedne ing House re Baptist Chur (Agawam) M

Invocation Reading of Nicholas Br al reference lic worship, of the Church of Hartford, arise, O Lord the ark of the God, be cloth rejoice in a Rev. Mr. Lefeb and Benedict These serv by several a full choir, in Mr. Gallup. evening. The house sions; much architecture, May the bless the enterpris pay their de

C (Meeting) Q "Ought the amended, that election?"

NEW H THE next ference will be in Saybrook, 27th inst. It will convene. It is sincere and in season their arrival th Joseph H. Ha direction.

THE HAR Will hold nesday Nov. 3d are requested mittee of the them.

At half past Meeting house the Rev. John

Hartford Oc

SE THE Memb School Society Baptist Meet the 4th day of to take info con adopted by said School operat A general at Hartford, Oc

THE Farmer Annual Catio Manufactu Suffield, on We next, at 9 o'clo Suffield, Ct.

CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 23, 1830.

IMPROVEMENT OF COMMON SCHOOLS.—We have received a Circular, giving notice that a meeting for this purpose of the friends of Education, will be held at the State House in this City, on the 10th of November next. As the improvement of our Common Schools is of great importance, it is desirable that such an interest be felt, as shall ensure a full meeting; and especially is it desirable that teachers, and others more immediately concerned in the instruction of youth, should be present. If the Committee succeed in their contemplated arrangement, the meeting will doubtless be one of deep interest.—The following sentences close their circular:

"A leading object of this meeting in the view of the Committee should be, to bring together instructors and the friends of education from every part of the State, that they may become acquainted with each other, that they may receive and communicate information concerning the actual condition and wants of our schools, and devise some plan for united and extended efforts for their improvement, especially through the medium of teachers, school committees, and visitors.

The Committee design to do all in their power to procure lectures as proposed in the above resolution; but the period allowed is so limited for selection and for preparation, that they must look for the interest and influence of the meeting chiefly to the collection of the friends of the cause, and of information on the subject, at a single point, which was contemplated by the meeting at New Haven. In closing this communication, they will venture to make the appeal:—Shall Connecticut remain stationary or retrograde on this important subject, while every State around us is advancing?"

In our last, in the proceedings of the Hartford Association, in the notice of the Rev. Mr. Hopkins' death, for "in behalf of our deceased Brother and family," read, "in behalf of our deceased brother's family."

BAPTIST CONVENTION IN MAINE.—This body held its annual session at N. Yarmouth, on the 5th instant. Zion's Herald gives the proceedings, from which we shall make copious extracts in our next.

We learn that the Rev. Mr. Allen, editor of the Vermont Telegraph, has been appointed Agent of the Baptist General Tract Society, Philadelphia.—He has been spoken of, as well adapted to fill this station.

A NEW BAPTIST MEETING HOUSE OPENED.

On Wednesday last, at 1 o'clock, P. M. the Meeting House recently erected for the use of the First Baptist Church and Society in West Springfield, (Agawam) Mass. was opened with religious services.

Invocation by the Rev. J. Wilson, of Suffield.—Reading of select portions of Scripture, by Rev. Nicholas Branch, of Springfield. Prayer with special reference to the opening of the house for public worship, by Rev. Erastus Andrews, the pastor of the Church. Sermon by Rev. Gustavus F. Davis, of Hartford, from 2 Chron. 6. 41. "Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness." Prayer after Sermon, by Rev. Mr. Lefavour, of Suffield. Concluding prayer and Benediction, by Rev. J. F. Bridges, of Enfield.

These services were interspersed and enlivened by several appropriate Anthems, performed by a full choir, in excellent style, under the conduct of Mr. Gallup. Rev. Mr. Archibald preached in the evening.

The house of worship is of very convenient dimensions; much good taste is displayed in the plan and architecture, and it is really beautiful in simplicity. May the blessing of God rest upon the pastor, and the enterprising people, who are henceforward to pay their devotions within its walls.

Communicated.

CICERONEAN LYCEUM.

(Meeting on Tuesday Evening, 24th inst.)

QUESTION FOR DISCUSSION.

"Ought the Constitution of the United States to be amended, that the President shall be ineligible to re-election?"

NEW HAVEN UNION CONFERENCE.

THE next meeting of the New Haven Union Conference will be held with the Second Baptist Church in Saybrook, on the last Wednesday in October, the 25th inst. The public exercises of the Conference, will commence at 2 o'clock, P. M.

It is sincerely hoped, the delegation will be full, and in season to make necessary arrangements. On their arrival they will please to call at the store of Joseph H. Hayden & Co. or on the subscriber, for direction.

PIERPONT BROCKETT.

THE HARTFORD UNION CONFERENCE.

Will hold its next Session in Hartford, on Wednesday Nov. 3d, at one o'clock P. M. The delegates are requested to call at the Vestry, where the Committee of the church will be in waiting to receive them.

At half past two P. M. the public exercises at the Meeting house, will be introduced, by a sermon from the Rev. John Cookson of Middletown.

GUSTAVUS F. DAVIS.

Hartford Oct. 21, 1830.

SPECIAL NOTICE.

THE Members of the Connecticut Baptist Sunday School Society, are hereby notified to meet at the Baptist Meeting House in this city, on Thursday, the 4th day of November next, at 2 o'clock, P. M. to take into consideration what measures shall be adopted by said Society, in reference to Sunday School operations in the Valley of the Mississippi. A general attendance is earnestly desired.

GUSTAVUS F. DAVIS, President.

Hartford, Oct. 23, 1830.

NOTICE.

THE Farmers Society of Suffield, will hold their Annual Cattle Show, and Exhibition of Domestic Manufactures, near the Meeting House in West Suffield, on Wednesday, the 3d day of November next, at 9 o'clock, A. M.

E. G. UFFORD, Secy.

Suffield, Oct. 15, 1830.

BY HIS EXCELLENCY

GIDEON TOMLINSON,

GOVERNOR OF THE STATE OF CONNECTICUT.

A PROCLAMATION.

THE continuance of our lives, during another revolution of favourable seasons, the general prevalence of health, the rich and gratifying products of laborious and persevering industry, the diffusion of intellectual and moral light and improvement, the preservation of our civil and religious rights and privileges, in tranquility and peace, and especially the continued efforts of the unspeakable blessings and the enjoyment of the hallowed ministrations of the gospel dispensation, constitute renewed demonstrations of the Divine Sovereignty, Goodness, and Forbearance, and impress upon us, as citizens of a Christian community, the undeniable and delightful duty of publicly and devoutly manifesting gratitude and ascribing glory unto the God of our salvation.

I do, therefore, appoint THURSDAY the twenty-fifth day of November next, to be observed as a day of public THANKSGIVING and PRAYER, throughout this State, that the ministers and people of every denomination, assembling, in the places, where they are accustomed to worship, may, with grateful hearts and united voices, recount the signal interpositions and undeserved mercies of divine love towards them and their fathers, and praise and adore their supreme and all bountiful Benefactor.

On that solemn festival, a faithful and lively recollection of our ingratitude and deviations from uprightness and purity should excite us in penitence, and fervency, to supplicate heaven for the pardon of our sins, with the renewing and sanctifying influences of the Holy Spirit, and to implore that, being turned unto the Lord by his grace, we may exhibit in our conversation and deportment, the proper evidences of repentance; enjoy the exalted consolations and happiness resulting from the indulgence of benevolent and holy affections, and the practice of strict justice, temperance, truth, and the endearing charities of life; and that through the perfect righteousness and atonement of the Saviour and Judge of the world, we may be allowed to participate in the blissful rewards and employments of the justified in glory.

While we behold with admiration, the mighty operations of the Ruler of the Universe, in ordering the destinies of nations, paralyzing the arm of oppression; narrowing the dominion of bigotry and intolerance; spreading the principles of representative government, and ameliorating the condition of the human race, it will be incumbent on us to remember, with unfeigned expressions of thankfulness, the happy exemption of our beloved country from warlike commotion and bloodshed, and its constitutional security against the fearful evils of anarchy on the one hand and despotism on the other; and to pray fervently that he will lead the President of the United States and all entrusted with authority, in the National and State Governments, to the upright, impartial, and wise discharge of their official functions. Likewise, to beseech the Author of all Good that, looking with special favour on the interests of our State, He will bless its colleges and schools; render effectual moral and religious instruction; extend general health; prosper and reward richly, husbandry, commerce, manufactures and every useful and honest pursuit; and inspire all the magistrates and people of our land with ardent attachment and firm adherence to the Union.

Amidst the affectionate greetings and interchanges of kindness among relatives and friends, and the festivities appropriate to the occasion, let excess and dissipation be steadily discontinued, and in love of our fellow men cherished and poured out, in diffuse beneficence, and in earnest supplication to Jehovah, that the Gospel of Christ may be speedily sent and preached to all nations; the rod of oppressors broken; liberty, law and order universally established; and all mankind brought to bow, in reverential homage and love, to the God of grace, and to obey his holy commandments.

Given under my hand, at Fairfield, this thirtieth day of October, in the year of our Lord one thousand eight hundred and thirty, and in the fifty-fifth year of the Independence of the United States of America.

GIDEON TOMLINSON.

By His Excellency's command, THOMAS DAY, Secretary.

POLITICAL.

LATE FROM EUROPE.

From the New-York Daily Express.

PARIS, Sept. 3.—Serious disturbances have already taken place in the department of the Arrigee. They have just broken out again with fresh violence. The peasants of several communes have risen, not with the noble ambition of reconquering their rights, but for the purpose of violating the rights of others.

Great excesses have been committed—a chateau, some private houses, and manufactures have been pillaged, burnt, or demolished. An honorable citizen, M. de Vaulx, has been kept captive three days by these wretches. They say that their rage is directed against smelting houses and forests. As for the former, there is no motive—these establishments being almost the sole resources of a poor department, which only abounds in iron mines. The code of forest laws legally voted and promulgated, is said to affect the interests of our mountaineers. Let not time be lost in modifying it in any particulars that may be unjust; but, meantime, let it not serve as a pretext for such acts of violence. Several proprietors, terrified or constrained have thought that they could not save themselves from greater misfortune, except by subscribing to all conditions required of them. The number of the peasants, and their dispositions, on the 27th, in the morning, excited great fears for the town of Tarascon.—Several of the inhabitants have fled, carrying with them their most valuable effects.

From the Gazette de France.

The news of the recognition of the new government by England, has been announced to the departments by telegraph, with orders to give it the greatest publicity.

From the National.

Count Rayneval, the French Ambassador at Vienna, returned the night before last to Paris. It is asserted that he left the Court of Vienna with the most favourable disposition for a speedy recognition of Louis Philip I. and of his Government. Under existing circumstances, the Court of Vienna will not fail to follow the impulse given by her ally—England.

The following are extracts from the Hamburg papers received yesterday:

PETERSBURG, Aug. 21.—The Journal de St. Petersburg, having given the ordinances of Charles X. of 25th July, in a preceding number, says, in its number of 19th of August—"After the ordinances of 25th July, which we gave a week ago, the city of Paris was a theatre of a series of deplorable events, the publication of which we have thought proper to delay, in order to give a more faithful account of them."

In its number of August 23, the same Journal says:—"To complete the accounts contained in our last number, of the desperate events which have passed at Paris, we hasten to lay before the public the substance of the information which the Government has received officially. This news comes down to the 3d August, including the abdication of Charles X. No French ships under the tri-colored flag, nor

French travellers, are to be received here till further orders."

WARSAW, Aug. 26.—The greater part of the town of Baden has been destroyed by fire.

ALGIERS.—At the last accounts all was quiet. A part of the French fleet were to return to France to avoid the Equinox. The division to remain in the ports of Algiers, Bona, and Oran, will be under command of M. Massieu de Cleval, consisting of four frigates, two corvettes, four brigs, and smaller vessels.

LONDON, Sept. 6.—Letters from Lisbon of the 21st ult. received this morning, state that not a single word of French news had appeared in the papers relative to the great changes in France. The celebrated ordinances, however, had been immediately published, on the receipt of them in large type. Miguel's Government appeared apprehensive that something terrible would befall them. On the day after the arrival of the Galatea frigate, sent to Lisbon for the purpose of claiming restitution of the vessels captured before Terceira, they were given up. Some of them were on the point of sailing for this country. The exchange on London was at 45½ and discount on government paper at 31 per cent.

By the letters of Friday from Amsterdam, received this morning, the money market of that place was recovering.—The Dutch Government Stock was at 55, which is a rise of nearly 8 per cent. The Dutch merchants treat, or perhaps affect to treat the events in Belgium, as a very light matter.

The deputation has arrived from the Hague, and their report will be published this evening, but from the delay in such publication, to great good is expected to emanate from their proceedings.

The following letter is more important, as it shows more clearly than any account yet published, the formidable power and decided tone of the revolted Burgers, who have given the Prince of Orange but three days to answer their demands:—

BRUSSELS, Sept. 3, six P. M.—Considerable alarm was excited in this city this morning from the continued and not altogether pacific discussions between the Prince of Orange and the Council elected to arrange the difficulties between the present Government and the citizens, and it was considered by no means improbable that a trial of strength might take place between the military and Garde Bourgeoise.—About twelve o'clock, however an agreement was entered into that the Prince of Orange should proceed forthwith to the Hague, to lay the demands of the citizens before his father, and it is reported these demands are of great importance, and made in a very peremptory style. The Prince accordingly left Brussels about two o'clock, and an hour afterwards the whole of the military, horse and foot, also marched out, leaving us without a single soldier.

The commissioners of the Garde Bourgeoise and many of first rank of inhabitants have signed a document conjointly with the Prince of Orange, assuring the safety of the town, that there shall be no change of dynasty during the absence of the Prince, and calling on the inhabitants to calm their fears, and wait with confidence the answer of the King to the demands of his subjects. This is the condition we are in at this moment; but from the state of the surrounding country and neighboring towns, all in open rebellion, and looking to Brussels as the grand pivot to guide them through the shoals and quicksands of revolution, and a large army nearly at the walls, it is impossible to foretell the events of the next twenty-four hours. The report of the deputation was, as I anticipated—no way satisfactory. The people are determined not to wait till the 13th of September, when the King proposed to summon the States-General, and insist on an immediate answer by the Prince of Orange, to whom they have given three days.

We have received Hague and other Dutch papers to the 3d inst. The following are extracts:—**HARLEM, Sept. 1.**—At Amsterdam all kinds of people showed the greatest zeal for the good cause, and here also the people manifest the greatest desire to serve the King and the country, where it may be necessary, under the present critical circumstances. The troops continue to march towards Antwerp. The late detachment of the 9th division passed to-day through Breda, in waggon.

Sept. 2.—The militia at Hague have eagerly offered to do duty whenever his Majesty may think proper. The Students of the University of Utrecht have also declared themselves ready to assist in quelling the insurrection. At Amsterdam they are signing addresses, offering to serve the King and country. At Muns all was quiet on the 30th. The proposal to wear colours different from those of the garrison seems to have met with approbation.

THE HAGUE, Aug. 30.—The extraordinary convocation of the States General will be for the purpose of concurring in the adoption of the necessary measures, and also for calling out and keeping embodied the whole of the militia, according to article 206 and 209 of the Fundamental law.

ANTWERP, Sept. 2.—All is quiet here; troops are constantly arriving. The Sumatra frigate has run aground, and is discharging its guns to lighten the vessel. It seems to be hoped here that affairs will take a favorable turn at Brussels; and it is affirmed that many sensible and moderate persons, learning that the Prince would venture into Brussels, were very urgent for laying aside the colours that had been assumed.

DORDRECHT, Aug. 30.—Yesterday several steam boats passed, with troops on board, and with other ships full of troops in tow, going from Rotterdam to Antwerp.

NIMEGUE, Aug. 31.—From all sides troops are marching to the Southern provinces (Here follow some details.)

ROTTERDAM, Sept. 3.—The march of troops to the Southern provinces continues without interruption.

ARNHEIM, Sept. 3.—The cuirassiers arrived in the night of Monday from Zuerphen, and set out in the morning for Maestricht.

The cuirassiers from Dender arrived here yesterday evening; they are going to Maestricht. Private letters of the 30th of August, say that the city of Liege was declared, in the night of the 29th, in a state of a siege. Many of the inhabitants are leaving the city. The citadel is well provided with every requisite, and the spirit of the troops is excellent.

THE HAGUE, Sept. 1.—A proclamation, issued by the Burgomaster and Magistrates of the Hague, expresses the highest satisfaction at the generous zeal which the disturbances at Brussels and other places have excited in the inhabitants of this town, and induced them almost unanimously to wear the colour under which the country has constantly enjoyed security and prosperity. But as order and perfect liberty must increase the pleasure derived from a stay, whether longer or shorter, in this fine town, and as it is of the highest importance in a place, the residence of a Court, and the resort of so many strangers, that no body should be obliged to manifest otherwise than according to his own will the feelings of patriotism and attachment to the House which governs us, and not to oblige foreigners to take part in them, the Magistrates feel it their duty to call on the inhabitants of Hague not to trouble any one for wearing more or less, or not at all, the cockade so highly respected there, considering that such liberty of action and entire security will make the colour more respected and secure the welfare of the town.

All the militia absent on furlough are recalled to their respective corps.

Sept. 3.—The accounts from Brussels in the Dutch Papers come down to the entrance of the Prince of Orange into that city.

LATEST FROM LIVERPOOL.

On Saturday the packet ship Birmingham, Capt. Harris, arrived from Liverpool, bringing us London papers to the 7th of September, Liverpool to the 8th, Lloyd's Lists and London Shipping Lists to the 6th, and Liverpool Price Currents to the 5th. The Birmingham sailed on the 8th.

The intelligence from Europe continues to be of a very interesting description. The accounts from different parts of the continent, especially from the Netherlands, Prussia, and Russia, are not so favourable to the tranquillity of the continent as could have been wished. We do not mean to be understood as expressing an opinion that war is not likely to occur; but there is more commotion than we expected to see, and more as far as we can judge, than the occasion called for. Upon the receipt of the intelligence of the first revolutionary movement in France, it is said that the Emperor of Russia issued an order prohibiting the vessels from that country with the tri-colored flag from entering his ports. This was done before the abdication of the late King was known. What effect the news of that event, the establishment of a new sovereign, and the organization of a new government under the constitution, might have upon the mind and policy of the Emperor, of course, could not be known. It was conjectured, however, that it would induce him to change his views, and his measures.

The news of the King of Prussia would pursue, was also uncertain. His near neighbourhood to the dominions of the King of the Netherlands, and the connection between the reigning families, would naturally make a deep impression upon his mind, and excite his apprehensions for his own concerns; but his habitual caution, and his former experience would naturally induce him to move with deliberation, and to adopt no important measures rashly.

The Prince of Orange, by an arrangement with the authority of Brussels, entered that city on the 1st of September. He came there, apparently, with full expectation of quelling all disturbances, and even the spirit of uneasiness, without difficulty. But he found more than he expected in his way than he apprehended. He treated the deputations which had been sent to him laughing, declining all concessions, and threatening to enter Brussels at the head of his troops. But he soon found it a more serious matter than he had supposed. He finally came to terms, and entered with only his staff, ordering the march of his troops to be suspended. Had his Royal Highness pursued his way, at the head of his forces, into Brussels, the probability is that very sanguinary scenes would have followed, for a large body of inhabitants had prepared to resist him at all hazards. He afterwards made a speech to the people, in which he promised to satisfy their reasonable wishes, and appointed a commission to consider their grievances; and a proclamation was published on the same day, containing the names of the commissioners.

There seems to be an extensive spirit of uneasiness and fermentation on the continent of Europe. In France, disturbances had arisen among the mechanics and working men, particularly in Paris, where war had been proclaimed by the disaffected machinery. It is said, however, that they had been quelled.

The British government had formerly acknowledged the new government of France.

A letter in the London Morning Chronicle of Sept. 7th gives the following as the reasons why "the People of France are not yet satisfied."

1. They are not satisfied with the Ministers.
2. They are not satisfied with the system of compromise and conciliation adopted towards the Royalists.
3. They are not satisfied with the system of ordinances.
4. They are dissatisfied with the bare abolition of monopolies, and with the determination of government not to interfere with them.
5. They are dissatisfied with the non-dissolution, and even non-approaching dissolution of the present Chamber of Deputies.

The articles demanded of the King, by the Deputies from Brussels, were as follows:

- No. 1. The sincere execution of the fundamental law without restriction or interruption either by cabinet circulars, ministerial ordinances, or any other measure, whatsoever.
2. The dismissal of the obnoxious ministry.
3. The temporary suspension of the slaughter duties (droits d'abattage.)
4. A new system of election, by which the right of choosing their representatives may be more directly vested in the people.
5. The re-establishment of trial by jury.
6. Liberty of the press, and abolition of the Censorship.
7. A law confirming the legal responsibility of Ministers.
8. A law by which the residence of the High Court of judicature will be fixed in the southern provinces.
9. The termination of all judicial pursuits against liberal writers, and the revision of all condemnations for political offences.
10. Success to be afforded to the workmen, until they can resume their labours.—[Times.]

Rumours excited in London of a change of Ministry. It was said that Mr. Huskisson, Mr. Charles Grant, Lord Palmerston, and Lord Melbourne, would come into the cabinet under the Duke of Wellington.

An official account of the dismissal of the Minister Van Maanen is the Minister of Justice, and is particularly obnoxious.

The latest Paris papers state that public tranquillity, which was disturbed during two days by assemblages of operative printers, or persons so calling themselves, is nearly established.

The Commission having for its object, the recognition of the States of South America, and of establishing political and commercial relations with them, is composed of M. M. Count Mole, Lafitte, Mauguin, and Lafayette.

Much sickness had prevailed among the French troops at Algiers. The fleet and army had assumed the tri-colored cockade.

Apprehensions are excited at Naples that an insurrection would break out at Salerno and Aversa.

Intelligence has been received of the death of Ali Pacha, of Egypt; he died at Cairo.

The house of Manovsky, in Warsaw, has stopped payment.

NAPLES, Aug. 14.—The Day of Algiers and his uncle continue to attract the notice of the public, for these Turks are running about the streets of Naples all the day long. The Day is said to have brought with him seven millions of francs in gold; and on this account it is hoped he may be persuaded to purchase an estate in the kingdom of Naples.—One of his servants had been guilty of some act of disobedience, and was sentenced to death for it.—The Neapolitan porter was directed to procure a cart to carry away a corpse: he asked if any body in the house was dead, and received for answer that the execution would take place in a few hours. On this he ran to fetch a Commissary of Police, who gave him to understand that he was not to take justice into his own hands at Naples, but must leave it to the Government.

JONESBOROUGH, (Tenn.) Oct. 2.—We learn with regret that the town of Surgoinsville, in Hawkins county, and the neighbourhood, adjacent to the river, has been, for several weeks, unusually sickly; and, in proportion to the population, there has been more deaths than has ever been known, in the same length of time, in any part of the country. The fatal fever is attributed to the long continued drought—the river being lower than has ever been known before. We were informed this morning,

that in a single family twenty three persons have died; in three instances, husband and wife had been buried in the same grave; that in one instance nineteen persons who attended the funeral of a neighbor but a few weeks ago have all since been buried, and that for several miles round, there are but one or two families exempt from sickness. We hope the frosts we have had for two or three nights past, will check this distressing disorder.—Farmer's Journal.

The summit of Mount Bostepo in Russia has opened after a loud subterranean noise, and throws out stones, smoke and flame.

MARRIED.

At East Hartford, Mr. Horace H. Hills, to Miss Miranda Porter, daughter of Mr. Job Porter.

At Glastenbury, Mr. Asa Holmes, to Miss Laura Goadale.

At Ellington, Mr. Samuel W. Bliss, of Wilbraham, Mass. to Miss Lora Warner, of Ellington.

At Wethersfield, Mr. Jedediah Lincoln, of Middletown, to Miss Mary Belden.

At Middletown, Mr. George H. Upford, of Chatham, to Miss Mary Tibbals, daughter of Mr. Thaddeus Tibbals.

At Ann Arbor, Michigan, Rev. Charles G. Clark, to Miss Elizabeth Platt, daughter of Dea. Levi Platt, of Winchester, Conn.

At Benson, Vt., Mr. Edward Loomis, of Winchester, Conn., to Miss Sarah Meecham, of the former place.

At Norfolk, Mr. David Bird, of Winchester, to Miss Eunice A. Phelps.

At Colebrook, Mr. M. Pherson Hubbel, of Winchester, to Miss Minerva Seymour.

At Northford, Mr. John Frisbie, to Miss Mary J. Bartholomew.

At Norwich, Jonas H. Lane, M. D. of Boston, to Miss Frances Ann Brown, daughter of Mr. James F. Brown. Mr. Francis G. Pitcher, to Miss Mary Ann Cottrell.

At Mansfield, Mr. Ezra Bingham, of Lisbon, to Miss Eliza Adams, daughter of Doct. Jabez Adams.

At New Haven, Mr. John B. Robertson, of Charleston, S. C. to Miss Mary Dennison.

At Wallingford, Mr. Thomas J. Stafford, of New Haven, to Miss Harriet Austin, daughter of Mr. Porter Austin.

At New York, Mr. John Warburton, of St. Louis, Missouri, to Miss Mary Ann, daughter of Capt. Luther Smith.

DIED.

In this city, on the 15th inst. Wm. H. eldest son of Daniel Crowell aged 11 years.

At Bristol, on the 14th inst. Mary Jane, infant daughter of Mr. William Laughton.

At Simsbury, after a short and painful illness, Miss Chloe Barnard, daughter of Mr. George Barnard, aged 17.

At Middletown, on the 13th inst. Miss Maria Wilcox, 35, wife of Capt. J. Wilcox, Jr. Mr. Nathaniel Cornwell, 85.

At Killingworth, on the 13th ult. Mrs. Jemima Nettleton, 93.

At Bridgeport, Mr. Cummings Ford, 23.

At Lebanon, Mr. Damon L. Gay, 19, son of Mr. Abel Gay.

At Guilford, on the 9th inst. Mrs. Ann Robinson, 23, wife of Mr. Samuel Robinson, Jr.

At Litchfield, Mr. Ammi Plant, 40.

At New Haven, Mrs. Melinda Phelps, 35, wife of Mr. John Phelps. Mrs. Theodora Woolsey, 83.

At Wethersfield, Miss Julia Ann Haydon, 16.

At Wintonbury, Mr. Alpheus Ingham, 39.

At Hebron, Capt. Gad Talcott, 65.

In New Haven, on Tuesday evening 12th inst. Col. William Lyon, aged 83. He was a native of New Haven, and for many years a respectable merchant. On the establishment of the New-Haven Bank he was appointed cashier, a place which he held until bodily infirmity rendered it burdensome. He was a thorough accountant, scrupulously correct in all his intercourse, and accurate and faithful in the discharge of every trust committed to him. Literary research was his delight, from early life. With much reading and a memory singularly retentive, he amassed a great fund of knowledge on various subjects. With the manners and customs of his native town and State, from their first settlement, and the biography of distinguished individuals, his acquaintance was more minute and extensive than that perhaps, of any of his survivors. He was also well versed in ancient and modern history, and particularly in that portion of it which relates to the land of his forefathers; and few men possessed more curious and instructive anecdote. Unshaken in the great principles of civil liberty, he abhorred tyranny in every form and degree. From extreme debility of body he died, in possession of all his mental faculties, without a groan or a struggle.—Advertiser.

STRAY HORSE.

BROKE into the inclosure of the subscriber, on the 16th inst. a young brown Mare, with a white spot in her forehead. The owner is hereby requested to prove property, pay charges, and take her away.

HORACE W. GRISWOLD, 40 Windsor, Oct. 19, 1830.

HARTFORD LADIES SHOE STORE.

The proprietor of this establishment, tenders his most grateful acknowledgements to the Ladies of the city and country, for the very liberal patronage and encouragement, they have afforded the Hartford Ladies Shoe Store the past year, and would inform them and the public, that his store is completely furnished with every kind of Prunelle & Leather Boots and Shoes for Ladies and Children in great variety; also, India Rubber Over Shoes for the approaching winter. No exertion shall be wanting, to redeem the first pledge given, that he would fit the foot, please the fancy, promote the interest, and secure the approbation of all who may favor him with a call. Sea Otter, Seal, and Leather Caps, for Gentlemen and Boys, all very cheap for cash.

WANTED.—Two Journeymen, first rate workmen, at fine Gentlemen's Boots and Shoes.

NORMAND SMITH. Hartford, Oct. 23, 1830. 6w40

HATS, CAPS, &C.

JUST

POETRY.

From the Star and Index.

A CONQUEROR'S REVERIE.

A conqueror stands in a thoughtful hour
Where memory wakens its spell of power;
The gale scarce breathes in the solemn tree
As it journeyeth over the vine-hills free:
In a rural haunt, where no voices are
A pensive Victor is standing there;
Alone—and the night air is fanning his brow,
Where are the dreams of his spirit now?

The stars are forth on their sapphire throne:
The flush of Day from the West hath gone;
By the Seine's glad river, each lifted spire
Is glittering no more 'gainst a sky of fire:
Alone, like an Eagle, when none is nigh,
The Corsican stands with a thoughtful eye:
For like the clouds that are bathed in the morning ray
Come forth the dreams of Life's early day.

He is gazing back, with the glance of mind
Upon tenderer hours when his heart was kind;
When the thought of Heaven his soul impress'd:
When *The Spirit* strove in his youthful breast;
He looks around, and the scenes are there,
That in other days were so bright and fair;
Oh, where is their sweetness, deep-felt before?
Hath it gone, like a dream, to return no more?

Yes! that dream hath gone;—and there steals between
A surging cloud o'er a Battle scene:
There are crumbling towers, and tottering walls
And serried swords, where a bastion falls:
There are mothers of Egypt whose voice of wail,
Floats wild and loud on the stormy gale!
There are desolate maidens faint sinking to rest,
Whose death groan is pour'd on a brother's breast!

But the banner'd hosts, and the Battle's roar
Fade soon—and the spell that deceiv'd is o'er:
And the influence deep,—which the scenes impart
That of old delighted,—beguiles his heart:
He looks to the depths of the purple air
And his spirit answereth—"A God is there!"
Oh, could he have looked in his secret breast
With a conscience untroubled, he had been blest!

August, 1830.

* "Last Sunday evening," (says Napoleon,) "in the general silence of Nature, I was walking in these grounds (of Malmaison). The sound of the church-bell of Rueil, fell upon my ear, and renewed all the impressions of my youth: I was profoundly affected, such is the early power of habits and associations; and I considered if such was the case with me, what must not be the effect of such recollections upon the more simple and credulous vulgar? Let your Philosophers answer that!"—He added, as he extended his hands towards heaven, "I believe in the existence of a God: Who is it that created all above and around us?"—*Memoire sur le Consulat*, 1799, et 1804.

SAYINGS OF THE MARTYRS PREVIOUS TO THEIR EXECUTION.

Dr. Huss, when the chain was put about him at the stake, said with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this for my sake, and why should I be ashamed of this rusty one?"

Jerome, of Prague, observing the executioners about to set fire to the wood behind his back, cried out, "Bring thy torch hither! Perform thy office before my face! Had I feared death, I might have avoided it."

John Lambert, just before he expired, lifted up such hands as he had, all flaming with fire, and cried out to the people with his dying voice in these words, "None but Christ! None but Christ!"

George Wishart at the stake said, "This fire tortures my body, but no whit abates my spirits."

Laurence Sanders, when he came to the place of execution, fell to the ground and prayed, and then arose and took the stake in his arms to which he was to be chained, and kissed it, saying, "Welcome the cross of Christ! Welcome everlasting life!"

Robert Ferrar said, (after a person had been talking to him of the severity and painfulness of the kind of death which he was to undergo,) "If you see me once to stir while I suffer the pains of burning, then give no credit to the truth of those doctrines for which I die." And by the grace of God he was enabled to make good this assertion.

John Bradford, turning his face to John Leaf, a young man about twenty years old, who suffered with him, said, "Be of good comfort, brother, for we shall sup with the Lord this night." He then embraced the reeds, and repeated Matt. vii. 13.

Bishop Latimer, at his execution, said to Bishop Ridley, who suffered with him, "We shall this day, brother, light such a candle in England as shall never be put out!"

Bishop Ridley said to the Smith as he was knocking in the staple which held the chain, "Good man knock it in hard, for the flesh will have its course."

John Philpot, when he was come into Smithfield, kneeled down and said, "I will pay my vows in thee, O Smithfield!" Being come to the stake, he kissed it and said, "I disdain to suffer at this stake, when my Lord and Saviour refused not to suffer a most vile death upon the cross for me?"

Archbishop Cranmer, who signed the popish tenets only through fear of death, at his execution said, "This is the hand that wrote, and therefore it shall first suffer punishment." Fire being applied to him, he stretched out his right hand into the flame till it was consumed, crying with a loud voice, "This hand hath offended!" And often repeating, "This unworthy right hand!"

That was a Christian expression of one of the martyrs to his persecutors, "You take a life from me that I cannot keep, and bestow a life upon me that I cannot lose—which is as if you should rob me of counters, and furnish me with gold."

Ignatius, in his epistle to the persecutors of the Church, gloried, saying, "The wild beasts may grind me as corn between their teeth, but

I shall by that become as choice bread in the hand of my God."

It is reported of Hooper, the martyr, that when he was going to suffer, a certain person addressed him, saying, "O, sir, take care of yourself; for life is sweet and death is bitter." "Ah, I know that," replied he; "but the life to come is full of more sweetness than this mortal life, and the death to come is full of more bitterness than this uncommon death."

When Herod and Nicetes attempted to turn Polycarp from the faith by insinuating that there was no evil in calling Caesar Lord, and offering sacrifices to him, he replied that he had served Jesus Christ for many years, and had always found him a good Master; that he should therefore submit to all the tortures they should inflict, rather than deny him. And when he was threatened to be burnt, he replied to the proconsul, "Thou threatenest me with a fire that burns for an hour, and then dies; but art ignorant of the fire of the future judgment and eternal damnation reserved for the ungodly. But why do you make delays? Order what punishment you think fit."

It is recorded concerning one of the martyrs, that when he was going to the stake, a nobleman besought him in a compassionate manner to take care of his soul. "So I will," he replied, "for I give my body to be burnt rather than have my soul defiled."

ADMONITION TO MINISTERS.

There are those, perhaps, whom it may be expedient to warn against a spirit of lukewarmness and indifference in the discharge of the duties attached to the ministerial character. But there is an opposite extreme, against which our subject leads us to suggest a caveat. The days in which we live are days of zeal and energy in the cause of religion; and we sincerely rejoice that such is the case. May zeal and energy abound among us more and more! We would, however, admonish our advancing coadjutors in the work of which we feel the weight and the responsibility, to bear in mind that zeal and energy, to answer the ends for which they are designed, the glory of God and the salvation of men, must be exercised under suitable control. They must be directed by knowledge and judgment, the result of mature reflection and deliberation: they must be aided by fervent prayer for the divine blessing; they must be adorned and beautified with the eminently Christian grace of humility.

For want of an adequate ballast, the vessel, exposing its wide spread canvas to the inflating breeze, is tossed upon the wave at the mercy of the winds,—the sport of every blast; at length it becomes a prey to the faithless ocean: it is lost for ever, and the crew perish, consigned to the bowels of the deep. O, then, beware of defeating the grand object that is before you, or of hazarding the immortal souls which may be committed to your charge! Remember, too, that the fault of one indiscreet individual is too readily attached to a multitude. Avoid, then, all doubtful and unprofitable disputations. Be on your guard against all those refinements and subtle distinctions rather than godly edifying which is in faith. Let it on the contrary be your endeavour, by your respective example, to induce others, "whereunto they have already attained," to "walk by the same rule, to mind the same thing." Thus will you imperceptibly gain the respect of those who are themselves entitled to your respect; even though your sentiments on some points of minor importance should not be entirely coincident with theirs. Thus will you best observe the cause of religion and of God in the world; promoting, as far as in you lies, that peace which is the will of God should prevail in the "churches of the saints." Thus preferring practical godliness, deduced from spiritual principles, to the impertinencies of empty curiosity, and to the extravagancies of daring speculation, you will, "by well doing, put to silence the ignorance of foolish men." Thus, in short, shining as lights in the world, deriving indeed your borrowed lustre from the effused radiance of the "Sun of righteousness," but diffusing again his reflected beams on those who are around you,—you will, as Christians and as ministers, be executing the command of our blessed Saviour, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."—*Knights on Parables*.

BOYHOOD OF BENJAMIN WEST.

The first display of talent in the infant mind of Mr. West was curious, and still more so from its occurring when there was nothing to excite it. America contained scarcely a specimen of the fine arts; and being the son of a Quaker, he had never seen a picture, or a print. His pencil was of his own invention; his colours were given to him by an Indian; his whole progress was a series of invention, and painting to him was not the result of a lesson, but an instinctive passion.

When only seven years of age, he was one day left with the charge of an infant niece in the cradle, and had a fan to flap away the flies from the child. The motion of the fan made the child smile, and its beauty attracted his attention. He looked at it with a pleasure he had never before experienced; and observing some paper on the table, together with pens and red and black ink, he seized them with agitation, and endeavoured to delineate a portrait; although at that period he had never seen an engraving, or a picture. Hearing the approach of his mother and sister, he endeavoured to conceal what he had been doing; but the old lady, observing his confusion, asked what he had been about, and insisted on seeing the paper. He obeyed, entreating her not to be angry.—Mrs. West, after looking some time at the drawing, with evident pleasure, said to her daughter, "I declare he has made a likeness of little Sally!" and kissed him with much fondness and satisfaction. This encouraged him to say, that if it would give her any pleasure, he would make drawings of the flowers which she held in her hand; for his genius

was awakened, and he felt that he could imitate any thing which pleased his sight. In after life, he often used to say, "My mother's kiss made me a painter."

Young West used pen and ink for his drawings, until hair pencils were described to him, when he found a substitute in the tapering fur of a cat's tail. In the following year, a cousin sent him a box of colours and pencils, and several pieces of canvass prepared for the easel, and six engravings. The box was received with delight, and West now found all his wants supplied. He rose at the dawn of the following day, and carried the box to the garret, where he spread the canvass, prepared his pallet, and began to imitate the figures in the engraving. Enchanted with his art, he forgot the school hours, and joined the family at dinner, without mentioning the employment in which he had been engaged. In the afternoon he again retired to the garret; and for several days successively he withdrew in the same manner, and devoted himself to painting. Mrs. West, suspecting that the box occasioned his neglect of school, went into the garret, and found him employed in a picture. Her anger was soon appeased by a sight of his performance. She saw not merely a copy, but a composition from two of the engravings. She kissed him with transports of affection and promised that she would intercede with his father to pardon his absence from school. This piece, finished in his eighth year, was exhibited, sixty-seven years afterward, in the same room with his sublime picture of "Christ Rejected;" and the artist declared that there were inventive touches in his first juvenile essay, which all his subsequent experience had not enabled him to surpass.

DIFFERENCE IN MINISTERIAL TALENT.

The diversity of gifts among ministers of the gospel, may be aptly compared to the *meshes* in fishing nets. Those nets intended to catch the larger fish, such as *sturgeon* and *rock*, have large spaces in the net work, and the smaller fish accordingly escape. But when the little fry are to be taken, the net must be more closely threaded. The net work of some discourses is made upon so large a scale as to allow little minds to pass through, without being entangled. In others it is made with such small apertures as readily to catch the most diminutive minds. What is the inference? Both have their uses. The one makes up in magnitude what is wanting in multitude,—the other makes up in multitude what is wanting in magnitude.

BRIGHT SIDE OF INFIDELITY.

Means are in train for laying before the public some facts relating to the private character of some of the infidels who are making a figure in this country at the present day.

INFIDELITY AND CRIME.

A person for several weeks past has been in the habit of entering the loft of a paper warehouse, in this town, and carrying off paper while the owner was at his meals. On Monday he was detected, and has been since examined, and committed to jail for trial. He has stolen 21 reams of paper, worth about \$100. This miserable young man was once an industrious mechanic. Some time ago he joined the Fanny Wright Society in this town, and was one of the principal lecturers at the meetings, which have recently been broken up. Comment is unnecessary.—*Prov. Dai. Adv.*

This is what might be expected. Johnson, who was executed last year at New-York, for the murder of his mistress, was printer of an infidel paper. The New Hampshire Observer says, that the evidence adduced on the trial of the Knapps, showed that they had been long in a regular training for the commission of that horrid crime. Richard Crowninshield, it is said kept a reading room which was furnished with the various *Infidel Publications* of the day. On this subject the Rochester Observer remarks: "We merely notice these facts, that the connexion between infidel principles and crime may be kept in mind—and further that the awful crime of deliberate murder is not perpetrated as the first act of depravity. There is a previous preparation, a downward course, the gallows the last step in the progress down to hell!"

BIGOTRY.

Bigotry, if I understand it, is a blind and inordinate attachment to one's opinions. If we be attached to principles on account of their being ours, or because we have adopted them, rather than because they appear to us to be taught in the Holy Scriptures; if we be attached to some peculiar principles to the neglect of others, or so as to give them a greater proportion in the system than they require; if we consider things as being of greater importance than the Scriptures represent them; if we obstinately adhere to our opinions so as to be averse to free inquiry, and not open to conviction; if we make so much of principles as to be inattentive to holy practice; or if a difference in religious sentiment destroy or damp our benevolence to the persons of those from whom we differ—in any of these cases we are subject to the charge of bigotry.

But we may consider a belief of certain doctrines as necessary to salvation, without coming under any part of the above description. We may be attached to these doctrines, not because we have already embraced them, but on account of their appearing to us to be revealed in the Scriptures: we may give them only that degree of importance in our views of things, which they occupy there: we may be so far from friends to free inquiry, as impartially to search the Scriptures, to see whether these things be true; and so open to conviction, as to relinquish our sentiments when they are proved to be unscriptural. We may be equally attached to practical goodness, as to the principles on which it is founded; and, notwithstanding our ill opinion of the religious sentiments of men, and our apprehensions of the danger of their condition, we may yet bear good will to their persons, and wish for nothing more than an op-

portunity of promoting their welfare, both for this life and that which is to come.—*Fuller*.

SHEPHERDS IN THE EAST.

The flocks were tended by servants; also by the sons, and frequently by the daughters of the owner, who himself was often employed in the same service. In the summer, they generally moved towards the north, or occupied the loftier part of the mountains; in the winter they returned to the south, or sought a favorable retreat in the valleys. A shepherd was exposed to all the changes of the season, as the flocks required to be watched by day and by night, under the open sky. Thus Jacob described his service; "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." So also the shepherds were watching their flocks by night when the angel of the Lord came down with the glad tidings of a Saviour's birth. The flocks however, did not give so much trouble as we might imagine such vast numbers would.—They grew familiar with the rules of order, and learned to conform themselves to the wishes of their keeper on the slightest notice. They became acquainted with his voice, and when called by its sound, immediately gathered round him. It was even common to give every individual of the flock its own name, to which it learned to attend, as horses and dogs are accustomed to do among us. If the keepers voice was at any time not heeded, or could not reach some straggling party, he had but to tell his dog, who was almost wise enough to manage a flock by himself, and immediately he was seen bounding over the distance, and rapidly restoring all to obedience and order.—When he wanted to move from one place to another, he called them all together, and marched before them, with his staff in his hand, and his dog by his side, like a general at the head of his army. Such is the beautiful discipline which is still often seen in the flocks of eastern shepherds. With a knowledge of these circumstances, we can better understand the language of our Saviour, in his beautiful parable of the shepherd and his flock: "The sheep hear his voice; and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers."—*Niven's Biblical Antiquities*.

DEPENDANCE ON THE HOLY SPIRIT.

"We are revenue equal to the wealth of both the Indies; we were our missionaries as numerous as the armed legions which cover the plains of Turkey; we were possessed of all the literature, and all the science of Christendom, without the Spirit of God they could do nothing toward the establishment of that internal dominion which is designated by the Kingdom of God within us. We may as well think to arrest the sun in his course, give laws to the winds by the words of our mouths, impede the torrent by the interposing of our foot, or control the movements of the majestic ocean by our commands, as think to change the state of the world, and bring it under the law of love, the perfect law of liberty, by any thing short of the omnipotent power of the Divine Spirit."—*Rev. Dr. Philip's speech before the London Miss. Socy.*

INDIAN CUSTOMS.

We were politely furnished, some weeks since, by a friend, with the following extract of a letter, dated "Wheeling, January, 1830," the publication of which has been delayed only by a press of matter, that has at the same time excluded many other articles.

I took passage at Cincinnati, in the same boat with the Indian Chiefs composing the delegation of the Creeks to the President of the United States, on the subject of their apprehended ejection from the land of their fathers.

"I was made acquainted, during the time I was with them, with some very curious Indian customs, which may be new to you. The Creek Indians have a religious rite, called the Busk, which they observe regularly in the month of July. The celebration of it appears to be thus: The inhabitants of a township having carefully collected and removed the ashes from their hearths, proceed formally to occupy four Council Houses, which are erected so as to form a hollow square. In the centre of this square, on the first day of the Busk, a pile of wood is placed, the pieces being laid in radiating positions, which is their usual mode of building a fire.

"The officiating Chief, who unites the offices of Priest and Physician, takes two pieces of wood, prepared for the purpose, and by rubbing them together, produces fire, with which the pile is ignited; and then the Indians unite, and move around it in a kind of religious dance. From this fire each family in the township is supplied afresh, with what they esteem new and pure fire; and on that morning commences the seven day fast, which is kept with religious care and fidelity. During the fast they drink the Yapon tea, (called the black drink,) which they believe to be purifying and healthy, together with their bitter herbs, administered by their Priest. Bitter herbs and the inner bark of trees are taken to sustain them during the fast, which they are enabled to continue for 9 or 10 days without much suffering.

"At the village of Chatahoochie are deposited the six Copper or Brazen Vessels, some circular and some oblong, and stamped with the outside, which according to their tradition, were given for holy purposes by the Master of breath, (God.)

On the first day of the Busk, the Priest delivers them to be washed. They are then carried by six bearers around the fire, and afterwards deposited, to remain unseen, till the following year. This day is the beginning of the season when it is permitted to eat of the new fruits of the earth, (corn, wheat, &c.) and in

cases where the custom has been violated, the conscientious, regard the house in which the food was prepared with abhorrence. At this period also certain offences are pardoned; so that with absolute forgiveness for past offences, the purification of their fast, and with new fire and new food, they begin the year with intentions of reformed and better lives.

"Then follows a kind of Carnival—a general feasting, (from which ardent spirits are excluded,) to which all contribute. The whole is terminated by a game of Ball, a sport of which the Indians partake with an ardour and delight not surpassed in the games of ancient Greece. The game is generally played by the best men of two different tribes.

"Tripping up and throwing down are permitted, and crippling and killing are not unfrequently the result; but their law of blood for blood (at other times so rigidly enforced) is not enforced under such circumstances.

"On the Chatahoochie river there are some rocks marked with letters or hieroglyphics, (from which the river takes its name;) but the Indians cannot be prevailed upon to show them to the white men."—*N. Y. Daily Adv.*

Dissuaves against self murder.—If you are distressed in mind, live; serenity and joy may yet dawn upon your soul. If you have been contented and cheerful, live, and generously diffuse that happiness to others. If misfortunes have befallen you by your misconduct, live, and be wiser for the future. If things have befallen you by the faults of others, live; you have nothing wherewithal to reproach yourself. If you are rich and prosperous, live, and do good with what you possess. If another has injured you live; his own crime will be his punishment. If you have injured another, live, and recompense it by your good offices. If your character be attacked live; time will remove the aspersion. If the reproaches are well founded, live, and deserve them not for the future. If you are already eminent and applauded, live, and preserve the honours you have acquired. If your success is not equal to your merit, live, in the consciousness of having deserved it. If your success has exceeded your merit, live, and arrogate not too much to yourself. If you have been negligent, and useless to society, live, and make amends by your future conduct. If you have been active and industrious, live, and communicate your improvement to others. If you have spiteful enemies, live, and disappoint their malevolence. If you have kind and faithful friends, live, to protect them. If you have been hitherto impious and wicked, live, and repent of your sins. If you have been wise and virtuous, live, for the future benefit of mankind; and, lastly, if you hope for immortality, live, and prepare to enjoy it.

CONTENTMENT.—When Mr. Travers, a non-conformist minister, had been ejected from his living of Brixham, a gentleman procured him the liberty of preaching at a little place near Brentford, in Middlesex, which he did without receiving any emolument. The gentleman met him some time after, inquired what he had for supplying the cure? To which Mr. Travers readily answered, that he had very much; "for," said he, "I never preached to a more attentive people in my life." "But," said the gentleman, "what do they pay you?" Mr. Travers said, Sir J. Harvey thrice invited him to dinner; and being told that was no maintenance, "Sir," said Mr. Travers, "I thank God and you that I may preach the gospel; I have dined to-day, and God will provide for to-morrow." Although Mr. Travers is described as, at that time, very meanly dressed, "with a few buttons to his doublet, and a blue leather point to keep the sole and the overleather of one of his shoes together;" yet he was always cheerful, and displayed resignation and content both in his countenance and actions.

ÆTNA

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